

/329 cont. /

- 132 the ice-cold wind, often driving hail and snow in front of it.
 136 Exhausted by the many vain attempts, they meet their death in the lake, piling up on its shores.

- 132 I crossed this pass in the best season, in the month of
 114 December, but even then the Indians accompanying me, in spite of the fact that all had been accustomed to mountain climbing for a long time, suffered from the penetrating cold and wetness.

- 133 One has hardly reached the end of the swampy highland valley and climbed the low ridge to the side of the Cocha redonda when the whole scene changes abruptly. One stands at the edge of a steep cliff, over whose wall a brook flowing from the above-mentioned Cocha falls in a high waterfall, a deep gorge filled with dark-green forest lies at our feet, and stunted trees go up as far as the edge of the pass. One imagines the spicy air and mild temperature of the warm country and feels invigorated; even the Indian, already dejected and stiff with cold, takes fresh courage at the sight of the montaña, the land of wondrous fertility. One descends steeply in zigzags along the cliff wall, the waterfalls are crossed several times, until the first valley floor is reached. The vegetation becomes more luxuriant with every step; we find ourselves in the zone which Pöppig portrayed so excellently in his description of the Ceja. We found Suñag (2,688 meters), a small village consisting of 15-20 wooden huts and a chapel, deserted; all the inhabitants had gone farther down the valley to harvest maize at Chanala (2,470 meters), Chillan, Puentehondo. The six or seven houses which make up the village of Paira (1,617 meters) lie two short days of travel farther down in the valley. The foot of the steep mountains has been reached here; only elongated hills continue to the east. The rivers, still rapid, to be sure, become broad and even navigable for short stretches; an immense forest area stretches out before one's eyes. Up to here we found the brooks, which were difficult to cross, bridged over, although the liana bridges, serving as a model for our suspension bridges, sometimes offered crossings which appeared

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- 491 dangerous. Farther down, however, the rivers had to be waded, for the Jesuits, in order to make access to their mission more difficult, had pulled down the bridges formerly present and had taken the canoes used for ferrying into Mácas into their own custody.

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Mácas, 1,051 meters above sea level, with an average annual temperature of 20.8°C., is located on a small plateau in the midst of the forest; a large, quadrangular area, the plaza, has been cleared of trees. The church, built of tall, column-like palm trunks, the convento, i.e., the dwelling of the priests, and the school lie on one side; the other three sides are bounded by forest. The place has about 300 inhabitants, counting women and children, but extends over a large area, since the houses lie scattered individually in the forest, often quite far from one another. The inhabitants of Mácas, as well as those of Paira and Suñag, are Quechua Indians, that is, they speak the Quechua language, /330/ are Christians in name, and live under the control of the clerical or secular officials of the republic of Ecuador, whose despotism and oppression they do not resist at all. Jesuit rule at the time of my visit was unlimited: corporal punishment was meted out for the slightest transgression; every word that did not breathe the deepest servility and reverence was mercilessly punished, and every denunciation of such a transgression received most obligingly. Trade and agriculture languished; contact with the civilized part of the country had been cut off, and even intercourse with the neighboring wild Indians was strictly forbidden. This small community lived in deep resentment under their priestly tyrant; the Jívaros, however, looked upon the inhabitants with disdain for putting up with such unworthy treatment and scornfully rejected every attempt to convert them to the Christian religion.

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As has already been mentioned, Mácas lies deep in the territory of the Jívaros. Everywhere in the forest, indeed hardly a quarter of an hour away from Mácas, lie their large tambos. Narrow paths lead through the dense forest, and, following them, one quite suddenly and without any previous signs of civilization comes upon the open plaza surrounding the house. Each house

EPILOGUE

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178 As of this writing, the last bridge is being constructed in
 • 491 a motor-vehicle road which is otherwise completed and which
 648 will connect Cuenca in the highlands with Macas via Méndez.
 563 This improved means of access to the Río Upano Valley will
 undoubtedly mean increased immigration of colonists from
 the province of Azuay.

563 Many members of the tribe seem convinced that the
 648 eventual goal of the whites is to wipe them out in order to
 721 seize their land. Throughout my stay in 1969 rumors swept
 through the Indian neighborhoods, even reaching as far as
 the Achuara, that the white soldiers were about to initiate
 such a massacre. Indeed, once, while my family and I were
 [123] staying in a very isolated Achuara neighborhood near the
 Peruvian border, a rumor arrived (which we subsequently
 determined was erroneous) that Ecuadorian troops had killed
 five Jívaro men at Sucúa. Simply upon the basis of this most
 slender (mis)information, the Jívaro who accompanied us,
 together with our Achuara hosts, started planning to march
 on Sucúa to strike back. Thus there is a climate of hostility
 and unrest which recalls the conditions of the Jívaro revolt
 of 1599 and the near uprising of 1941.

182 An important aspect of the current situation is the differ-
 423 ence between the concepts of land utilization held by the
 563 Jívaro and the whites. The Jívaro, with a free land tradition,
 648 have a difficult time adjusting to the concept of land owner-
 ship. Besides this, the Jívaro do not have the tradition of solely
 [178] subsisting on agriculture and livestock raising, but also de-
 [433] pend significantly upon hunting, fishing, and some gather-
 [657] ing. Thus, in localities of high visibility to the whites, es-
 [797] pecially the mission-administered lands in the Río Upano
 Valley, the Indian lands appear to be unexploited by white
 standards, although the Jívaro feel that, in fact, their lands
 are overexploited in terms of hunting. Thus, while the Jívaro